or god, than such as was at first made or generated out of senseless matter, and may be corrupted again into it. And here indeed lies the grand mystery of Atheism, that every thing besides the substance of matter is made or generated, and may be again unmade or corrupted

However, Anaxagoras, though an Ionic philosopher, and therefore, as shall be declared afterward, successor to those Atheistic Materialists, was at length so far convinced by that Pythagoric doctrine, that no entity could be naturally generated out of nothing, as that he departed from his predecessors herein, and did for this reason acknowledge mind and soul, that is, all cogitative being, to be a substance really distinct from matter, neither generable out of it nor corruptible into it; as also that the forms and qualities of bodies (which he could not yet otherwise conceive of than as things really distinct from those modifications of magnitude, figure, site, and motion), must for the same cause pre-exist before generations in certain similar atoms, and remain after corruptions, being only secreted and concreted in them. By means whereof he introduced a certain spurious Atomism of his own; for whereas the genuine Atomists before his time had supposed *OJKOVQ avofjLoiovs,* dissimilar atoms,—devoid of all forms and qualities, to be the principles of all bodies, Anaxagoras substituted in the room of them his ojuoiojulpaa, his similar atoms, —endued from eternity with all manner of forms and qualities incor-ruptibly.

xvi. We have made it manifest, that those Material philosophers, described by Aristotle, were absolute Atheists, not merely because they made body